

QURBĀNI & 'AQĪQAH

Q&A

A QUICK GUIDE



IHYA ACADEMY OF ISLAMIC STUDIES

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QURBANI

Question: What is *Qurbāni*?

Answer: *Qurbāni* (also known as *udhīyah*) is the slaughtering of a specific animal on a specific day with a specific intention.

Sometimes the animal slaughtered is also referred to '*qurbāni*' or '*udhīyah*'.

Udhīya is a *sunnah* of Prophet Ibrahim عليه السلام and has been ordained for the Messenger of Allāh ﷺ and his *ummah*.

The Noble Qur'ān says:

فَصَلِّ لِرَبِّكَ وَأَحْزِرْ

So pray to your Lord and sacrifice [to Him alone]. (108:2)

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرْوِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَنَّ مِنَ الْأَرْضِ فَطَيِّبُوا بِهَا نَفْسًا

Narrated by [Sayyidah] 'Aishah رضي الله عنها that the Messenger of Allāh ﷺ said: "A human does no action from the actions on the day of *nahar* more beloved to Allāh then spilling blood. Verily, on the Day of Judgment, it [the slaughtered animal] will appear with its horns, and

hair, and hooves, and indeed the blood will be accepted by Allāh from where it is received before it even falls upon the earth, so let your heart delight in it."

(Jami` al-Tirmidhī 1493)

Question: What is the status of *qurbāni* in the *Shari'ah*?

Answer: *Qurbāni* is necessary i.e. it is *wājib* upon all those (both male and female) who meet all of the following conditions:

1. He/she should be a Muslim.
2. He/she should be of sound mind.
3. He/she should have reached the age of puberty.
4. He/she should be a resident (*muqīm*) and not a traveler (*musāfir*).
5. He/she should possess wealth equal to *nisāb*.¹

If all these conditions are met at any time during the **prescribed time (from the time of dawn on the 10th Dhu al-Hijj to the time of sunset on the 12th Dhu al-Hijj)** then *qurbāni* becomes *wājib*.

For example: A person is a *musāfir* on the 10th Dhu al-Hijj but reaches home on 11th Dhu al-Hijj, in this instance as he is a *muqīm* during any part of the prescribed time,

¹ Nisāb is the minimum wealth/assets required to be possessed excluding that required for his basic amenities for living, such as his home, clothes, vehicle etc. with which 612.41 grams of silver can be bought.

qurbāni is *wājib* upon him/her provided the other conditions are also met.

For example: A person was a non-Muslim, but accepts *Islām* at any point during the prescribed time, then *qurbāni* is *wājib* upon him.

If a person who is *musāfir* throughout the prescribed does perform *qurbāni*, it will be recorded as supererogatory (*nafl*) act of worship and will be rewarded accordingly.

Question: A person, who possessed wealth equal to *nisāb*, purchased an animal for *qurbāni* but the animal was lost, stolen or died is it *wājib* upon the person to buy another animal?

Answer: If the days of *qurbāni* have arrived and he/she now no longer possesses wealth equal to *nisāb*, then it is not *wājib* upon him/her to buy another animal but if he/she does possess *nisāb* then it is *wājib* for him/her to buy a new animal.

Question: It is permissible to make one sacrifice on behalf of the whole family?

Answer: No; *qurbāni* must be performed by each and every individual who meets all of the conditions stated above.

Question: Is it mandatory for the husband to sacrifice the animal on behalf of his wife?

Answer: No; it is not mandatory for the husband to sacrifice the animal on behalf of his wife. If his wife possesses wealth equal to or greater than *nisāb* and the other conditions are also met, then *qurbāni* is *wājib* upon her. *Qurbāni* is *wājib* individually just like other *ibādah*.

Question: Can a husband perform *qurbāni* on his wife's behalf?

Answer: Yes; a man may perform *qurbāni* on his wife's behalf with her permission or tacit approval. However, if the wife does not possess wealth equal to or greater than *nisāb*, then it is *mustahab* (preferred) for him to perform on her behalf and her permission in this instance is not required to be sought.

Question: The husband has not given *meh'r* to his wife, is it obligatory for the wife to perform *qurbāni*?

Answer: If the wife does not have wealth, excluding unpaid *meh'r*, equal to or greater than *nisāb* then she is not obliged to do *qurbāni*. Although rightfully hers, the unpaid *meh'r* is not treated as being owned by her for the purposes of determining whether she possesses wealth equal to *nisāb*.

Question: Is it *wājib* upon the father to perform *qurbāni* on behalf of his children?

Answer: No, it is not *wājib* upon the father to perform *qurbāni* on behalf of his children whether they have reached adulthood or not.

However, it is better to perform *qurbāni* on behalf of minor children. In the case of adult children who have wealth equal to or greater than *nisāb*, he may do so with their permission.

Question: Is it necessary to perform *qurbāni* on the 10th of Dhu al-Hijj?

Answer: No, *qurbāni* can be performed at any time during the prescribed time. However, performing *qurbāni* is most virtuous on the 10th Dhu al-Hijj, then on the 11th Dhu al-Hijj and finally on the 12th Dhu al-Hijj.

Question: Is it allowed to perform *qurbāni* before praying *salāh* of *Eid' al-Adha*?

Answer: If the animal to be sacrificed is in a city then it is not allowed to perform *qurbāni* before praying *Eid al-Adha salāh*. However, if the animal to be sacrificed is in a village then its slaughtered be done after dawn.

It is recommended to perform *qurbāni* after completion of *khutbah* post completion of *Eid al-Adha salāh*. Though, it is valid if it is done after completion of *salāh* but before the completion of the *khutbah*.

Please note, the place of the animal to sacrifice is to be considered and not the place of the person.

For example, if a resident of a city has his animal in a village then *qurbāni* can be performed after dawn. In contrast, if a resident of a village has his animal in a city then *qurbāni* can be performed only after completion of *Eid al-Adha salāh*.

Question: What if *Eid al-Adha salāh* is performed at multiple mosques in the city, then when should the *qurbāni* be performed?

Answer: In such as case, the *qurbāni* can be performed after the earliest completion of *Eid al-Adha salāh*.

For example, if there are 3 mosques in the city and mosque A has scheduled *salāh* at 7:00 AM, mosque B at 8:00 AM and Mosque C at 10:00 AM, then it is permissible to perform *qurbāni* once *Eid al-Adha salāh* has been prayed at mosque A.

Question: If *Eid al-Adha salāh* couldn't be performed anywhere in the city on 10th *Dhu al-Hijj*. In this case when the *qurbāni* should be performed?

Answer: In such a case, once the time of *Eid al-Adha salāh* has passed (that is, the time of *zawāl* has arrived), it is permissible to perform *qurbāni* after this and can be performed at any time till sunset of 12th *Dhu al-Hijj*.

However, if it was not performed due to civil unrest then the *qurbāni* can be performed any time after dawn.

Question: Is it permissible to perform *qurbāni* during the night?

Answer: It is permissible to perform *qurbāni* during the night but disliked without a valid reason.

Question: What should be done where the prescribed time for *qurbāni* has passed and a person has not performed *qurbāni*?

Answer: He must donate the animal or an amount of money equivalent to the cost of the animal in charity.

Question: If a person has missed *qurbāni* in previous years, what should he/she do?

Answer: He/she should donate animals or an amount of money equivalent to the cost of the animals in charity for the number of years in which he/she did not perform *qurbāni*.

Question: Must the one offering *qurbāni* fast on *Eid al-Adha*?

Answer: It is *harām* to fast on *Eid al-Adha* till 13th *Dhu al-Hijj*. However, it is recommended that the one offering *qurbāni* should wait until his animal is slaughtered and should eat food prepared from it first.

Hence, unlike *Eid ul-Fitr* where it is recommended to eat something before going to the *eidgāh*, on *Eid al-Adha* it is recommended that one does eat until he returns from having performed *Eid al-Adha salāh* and eats from his *qurbāni* meat.

Question: Can I donate money to charity instead of *qurbāni*?

Answer: No; it is obligatory to sacrifice an animal and a donation to charity cannot substitute for this.

Question: How many types of animals are permissible for *qurbāni*?

Answer: There are three permissible types of animals along with their other family members

1. Camel
2. Cow along with Buffalo, Ox etc.
3. Goat along with sheep.

Both male and female, castrated and uncastrated animals can be slaughtered.

Question: Which animals can be sacrificed and what should be their minimum ages and how many participants are allowed for each of them?

Answer: The animals which can be sacrificed along with their minimum age and maximum participants are:

| Animal | Minimum Age | Maximum participants |
|----------------|-------------|----------------------|
| Goat/Sheep | 1 year | 1 participant |
| Cow/Buffalo/Ox | 2 years | 7 participants |
| Camel | 5 years | 7 participants |

The animal should be physically attractive, healthy and large. If a goat or sheep is sacrificed then it preferably should possess horns, black and white spots and have been castrated as the Messenger of Allāh ﷺ sacrificed such a sheep.

Question: Is it permissible to sacrifice a hen or a duck?

Answer: It is not permissible to sacrifice a hen or a duck; and this resembles the tradition of fire worshippers.

Question: Which animal is better to sacrifice?

Answer: The guidance on this is as follows:

1. If the price and meat quantity of a goat is equal to the price and meat quantity of 1/7th part of a camel, then it is better to sacrifice a goat.
2. If the price of goat and 1/7th part of a cow is equal but the meat quantity of 1/7th part of a cow is more than the meat quantity of a goat then a cow is better.
3. Male sheep are better than female sheep. A fat-tailed male sheep is better than a similar female sheep.

Question: What is the ruling on slaughtering animals with bodily defects for *qurbāni*?

Answer: If the defect is minor in nature then it is disliked but allowed but if it is a major defect then the *qurbāni* will not be valid.

Question: Please explain the nature of defects.

Answer: Ideally, the animal should be defect free. Below are some examples of minor and major defects in animals for *qurbāni*:

Minor

- No horns by birth or horns are broken but not from the root.
- The animal is insane but does graze and eats.
- The animal has been castrated.
- The animal that has a squint in the eye.
- A sheep whose wool has been removed.

Major:

- Horns are broken from the root.
- The animal is insane and doesn't graze and eats.
- The animal is blind or boss-eyed i.e. with only one functional eye.
- The animal is deaf.
- The animal is so thin that there is no apparent meat on its body.
- The animal is crippled such that it could not go to the place of *qurbāni* by its own.
- The animal is very sick.
- The animal does not have ears at birth.
- The ear or tail has been cut by more than 1/3rd of the original length.

- The animal has no teeth.
- The animal has no udders or they have been cut.
- If a goat then one udder is dry; if a cow where both udders are dry.
- The nose has been cut
- Eunuch or hermaphrodite.
- The animal grazes only rubbish.
- The animal has a limb missing.

Question: I bought an animal for *qurbāni* without any defect but after coming home it's horn broke from the root. What should be done now?

Answer: If you possess the wealth equal to *nisāb* then it is required for you to buy a new animal, if not, then you can sacrifice this animal.

Question: If there was a defect in the animal to be sacrificed before *qurbāni* but does not persist at the time of *qurbāni*, is it permissible to sacrifice such an animal?

Answer: Yes, it is allowed to do *qurbāni* with such an animal. For example, where the animal is initially very weak but later with good food and fodder becomes strong and active, it is permissible to offer *qurbāni* with it.

Question: What if the animal jumped at the time of the slaughtering and as a result of this the leg(s) or horn(s) broke, will the *qurbāni* be valid if the animal is sacrificed?

Answer: Yes, the *qurbāni* will be valid.

Question: I bought a healthy and defect free animal for *qurbāni* but it died. What should I do now?

Answer: If you possess the wealth equal to *nisāb* then it is required for you to buy a new animal.

Question: What is the ruling in the case where the animal is lost or stolen?

Answer: If the person possesses wealth equal to *nisāb* then it is required for him/her to buy a new animal.

Where the stolen animal is found or retrieved he/she is free to choose which one to slaughter. However, where the animal slaughtered cost less than the other, then the difference in the prices should be given in charity.

For example, a person bought a goat for Rs.12,000 which was stolen or lost. He purchases a new goat at a cost of Rs.10,000. The stolen or lost goat is found and he decides to slaughter the new goat, in such a case he should give Rs.2,000 in charity. However, should he chose to slaughter both animals then there is no need for him to give anything in charity.

Question: Is it mandatory not to cut or trim nails and bodily hair during first 10 days of *Dhu al-Hijj*?

Answer: It is not mandatory but it is recommended (*mustahab*) to avoid cutting or trimming nails and body hair during first 10 days of *Dhu al-Hijj*.

If 40 days have passed since the person last trimmed his/her nails and body hair then it is required of him/her to trim them even if this is in first 10 days of *Dhu al-Hijj*.

PARTICIPATION IN THE QURBĀNI

Question: What should be the intention of the participant?

Answer: A participant must form the intention that the *qurbāni* is for seeking the pleasure of Allah and not to seek the meat.

Question: What if out of 7 participants one of them does not belong to *Ahl us-Sunnah*?

Answer: If the beliefs of any of the participants are heretical or close to heresy then the *qurbāni* will be void for all of the other participants. Hence, it is hugely important to inquire about the participants before *qurbāni*.

Question: How should the *qurbāni* meat be distributed amongst the participants?

Answer: The meat must be weighed and distributed equally among all the participants. It is not allowed to share it merely by estimation or guess.

Question: What arrangements should be made before slaughtering an animal?

Answer: The following arrangements should be made:

1. The knives should be sharpened beforehand.
2. The skin and meat should not be removed and cut until the animal has died completely.

Question: Is it necessary that I slaughter the animal with my own hands?

Answer: It is better to slaughter the animal with your own hands. However, if you do not know how to or cannot do so, then it is permissible to ask someone else to do it for you - in such an instance, it is better for you to stand near the animal at the time of slaughtering.

Question: As I don't not know how to slaughter can I place my hand on the knife with which the butcher/slaughterer is slaughtering the animal?

Answer: You can place your hand on the knife but it is necessary for both you and the butcher/slaughterer to recite, '*Bismillahi Allāhu Akbar*'.

If only one of you recites '*Bismillahi Allāhu Akbar*', the animal will become *harām* and the whole animal must be buried or thrown away.

Question: How should the meat be distributed?

Answer: It is better to divide the meat into three equal parts:

- (i) One part for the family,
- (ii) One part for friends & relatives, and
- (iii) One part for the poor and needy.

It is permissible to keep the whole meat for yourself as it is to distribute all the meat to the poor and needy.

Question: Is it allowed to give *qurbāni* meat to non-Muslims?

Answer: The *qurbāni* meat should not be given as *qurbāni* is a form of worship and a means to attain closeness to Allāh. However, you can prepare food and present it to them as a gesture of goodwill.

Question: Can I perform *qurbāni* on behalf of my deceased family members?

Answer: Yes, it is recommended to perform *qurbāni* on their behalf. Such slaughtered meat also has the same ruling, that is, it can be eaten by anyone. However, if the deceased has made a will and stated in it that the *qurbāni* meat is to be given in charity then the meat must be given in charity.

Question: How is it to perform *qurbāni* in the name of the Messenger of Allāh ﷺ?

Answer: It is recommended and virtuous to do so.

Question: After *qurbāni* what should be done with the rope, fodder and other accessories of the animal?

Answer: They should all be given in charity.

Question: What about the animal skin?

Answer: The skin should be given to an institution like a *masjid* or *madrasa*. It is also permissible to sell the skin and donate the money to a charity.

Question: Can I give animal skin or meat as a fee for the butcher?

Answer: No, this is not permissible. However, it can be given to him as a gesture of goodwill.

Question: What things must be observed before slaughtering the animal?

Answer:

- It is not permissible to remove wool or milk from the animal before slaughtering it. If the animal has been milked or the wool removed, then the milk/wool should be given in charity.
- It is not permissible to ride on the animal or to make it carry a load.

Question: I bought a female goat for *qurbāni* and it gave birth to a kid (i.e. a baby goat). What should now be done?

Answer: You can either slaughter the kid also or sell it and give the money to charity.

Question: After slaughter, it was found that the animal was pregnant. What should be done in such as case?

Answer: If the baby is alive then it too should be slaughtered. If the baby is dead then it should be buried.

Question: What is the method of slaughtering?

Answer: The method of slaughtering is as follows:

- The animal must be free of all defects as described previously.
- The animal should be well fed and watered.
- An animal should not be slaughtered in front of another.
- Knives should not be sharpened in front of the animal.
- The animal should be laid down on its left side such that it faces the *Qiblah* and place your right leg on its other side.
- Recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ لَكَ وَمِنْكَ بِسْمِ اللَّهِ أَكْبَرُ

If the *qurbāni* is on **his behalf** then recite:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

- Slaughter with a sharp knife such that all four or at least 3 veins are cut.

'AQĪQAH

Question: What is 'aqīqah?

The birth of a child is a great blessing from Allāh and sacrificing an animal in gratitude is called 'aqīqah.

حَدَّثَنَا سَلْمَانُ بْنُ عَامِرٍ الصَّبِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " مَعَ
"الْغُلَامِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى

Salman bin 'Amir Ad-Dabbi رضي الله عنه narrated, I heard Allāh's Messenger ﷺ say:

"*Aqīqah* is to be offered for a [newly born] boy, so slaughter [an animal] for him, and relieve him of his suffering." (Sahih al-Bukhari 5472)

عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " عَنْ الْغُلَامِ
شَاتَانِ مُكَافَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ "

Umm Kurz al-Ka'biyyah رضي الله عنه narrated, I heard the Messenger of Allāh ﷺ say: "Two resembling sheep are to be sacrificed for a boy and one for a girl." (Sunan Abi Dawūd 2834)

قَالَ رَسُولُ اللَّهِ ﷺ " الْغُلَامُ مُرْتَيْنَ بَعِثْتَهُ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى
وَيُحْلَقُ رَأْسُهُ "

The Messenger of Allāh ﷺ said: "The boy is mortgaged by his 'aqīqah; slaughtering should be done for him on the seventh day, he should be given a name, and his head should be shaved." (Jami` at-Tirmidhi 1522)

أَنَّ رَسُولَ اللَّهِ ﷺ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا

The Messenger of Allāh ﷺ sacrificed a ram for both al-Hasan رضى الله عنه and al-Husayn رضى الله عنه each. (Sunan Abi Dawūd 2841)

Question: Why is 'aqīqah performed?

Answer: It is from the *sunnah* of the Messenger of Allāh ﷺ. He ﷺ performed the 'aqīqah on the birth of his grandsons Imām Hasan رضى الله عنه & Imām Hussain رضى الله عنه.

He ﷺ even performed his own 'aqīqah and on behalf of his ummah.

Performing 'aqīqah following the birth of a child is highly recommended for the parent or guardian. This is beneficial for many reasons; along with thanking Allāh for such a blessing and announcing the birth of your child, it helps to unite family members and loved ones on this special occasion.

It also gives us an opportunity to share our celebrations with those less fortunate than ourselves - like orphans and those in need - by offering the meat from the sacrifice with them.

Question: When should '*aqīqah* be performed?

Answer: It is recommended to offer '*aqīqah* sacrifice on the 7th, 14th or 21st day after birth. If this is not possible, it can be performed on any day during the individual's lifetime.

Question: What is the *sunnah* way of performing '*aqīqah*?

Answer:

- When a baby is born, the *adhān* should be said in right ear and the *iqāmah* in left ear.
- The baby should be named on the 7th day.
- The head should be shaved and silver equal to the weight of the shaved hair should be given in charity.
- While shaving *aqīqah* should be performed simultaneously.
- It's better to sacrifice 2 male sheep for a baby boy and one female sheep for a baby girl.

Question: In some parts of Indo-Pak after 6 days, *chatti* is performed. What's the ruling on that?

Answer: As long as this ritual is free from *non-shari'ah* practices, such as, women singing, dancing, free mixing of men and women etc. it is allowed.

In some places, the '*aqīqah*' is not performed but *chatti* is celebrated grandly. This should not be done. It is necessary to leave these rituals and practices and instead perform '*aqīqah*'.

Question: How should the newborn be named?

Answer: The newborn should be given a good name. The names preferable are those of the Prophets عليهم السلام, their companions and wives and other pious men رضى الله عنهم اجمعين as the name does have an effect on the personality of a child. Nowadays, people try to find exotic names which are either, meaningless or do not have a good meaning. This must be avoided.

Question: Should a still born baby be named?

Answer: It is not required to name a still born baby. However, if the baby was alive at the time of birth and later died then he/she should be named.

Question: Is it allowed to perform '*aqīqah* on behalf of a deceased?

Answer: No, it's not permissible.

Question: Both *qurbāni* and '*aqīqah* are to be performed - can I take one part from *qurbāni* meat for the '*aqīqah*?

Answer: Yes, it is allowed to have a part or more out of the 7 parts of the *qurbāni* meat i.e. there is no need to slaughter a separate animal, both the *qurbāni* and '*aqīqah* can be performed from using the same animal.

Question: What should be the characteristics of the animal to be slaughtered for the '*aqīqah*?

Answer: The animal should have all the characteristics of the *qurbāni* animal (see above).

Question: What should be done with the skin and '*aqīqah* meat?

Answer: Just like *qurbāni*, the skin should be given in charity. Similarly, for the meat, it's better to divide it into three equal parts, with one part being distributed among family members, the second among friends and relatives and third among the poor and needy.

It is better not to break the bones of the animal but the meat should be removed from the bones. However, there is no harm if it the bones are broken too.

Also, the meat can be cooked in any way but if possible a part of it should be prepared sweet, as *ulema* have said that it is a sign of baby having good morals and character.

Question: Can the '*aqīqah*' meat be eaten by parents and grandparents?

Answer: Yes, it can be eaten by parents and grandparents. The myth that it can't be eaten by parents is baseless and false.

Question: Who should slaughter the animal for '*aqīqah*' and what is its *duā*?

Answer: The father, if present, should slaughter the animal and recite below *duā* and slaughter the animal:

اَللّٰهُمَّ هَذِهِ عَقِيْقَةُ ابْنِيَّ <<name of the baby boy>> ذَمُّهَا بِدَمِهِ
وَلَحْمُهَا بِلَحْمِهِ وَعَظْمُهَا بِعَظْمِهِ وَجُلْدُهَا بِجُلْدِهِ وَشَعْرُهَا بِشَعْرِهَا اَللّٰهُمَّ اجْعَلْهَا
فِدَاءً لِابْنِي مِنَ النَّارِ ط بِسْمِ اللّٰهِ اَكْبَرُ۔

اَللّٰهُمَّ بِذِهِ عَقِيْقَةُ بِنْتِي <<name of the baby girl>> دُمَهَا يَدَمَهَا
وَلَحْمَهَا بِلَحْمِهَا وَعَظْمُهَا بِعَظْمِهَا وَجِلْدُهَا بِجِلْدِهَا وَشَعْرُهَا بِشَعْرِهَا اَللّٰهُمَّ
اجْعَلْهَا فِدَاءً لِّبِنْتِي مِنَ النَّارِ ط بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ۔

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